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Pennsylvania are all to be warmly congratulated on this addition to their series. For it will be an enduring monument to the ripe scholarship of Dr. Radau and of his mastery of the exceedingly difficult script, languages, and history of early Babylonia.

ALAN SPENCER HAWKESWORTH.

HISTORY OF THE MEDIAEVAL SCHOOL OF INDIAN LOGIC. By *Satis Chandra Vidyabhusana*. Calcutta: Calcutta University, 1909. Pp. 188.

This is a pioneer work in so far as the author has scarcely any predecessors in the field of Indian logic. Buddhist logic has been treated by several scholars, but for his sources of the Jaina logic he has to fall back mainly on unpublished and unedited manuscripts scattered all over Western India and the Deccan, and also preserved in some libraries. The book would have been more useful to Western people if he had considered the general ignorance of Sanskrit which prevails outside of India. A Western reader will probably be deterred from venturing into further study of the book if he reads the first sentences: "Logic is generally designated in India as Nyaya-shastra. It is also called Tarka-shastra, Hetu-vidya, Pramana-shastra, Anviksiki and Phakika-shastra." (We here replace in this quotation the accented "s" by "sh.")

Since the book is meant for Sanskrit scholars this is scarcely a drawback, but we would suggest to the author if in a future edition he would feel the need of elaborating his work, to take into consideration also the uninitiated who are willing and anxious to learn. The book is very scholarly and is a new evidence that the Hindu race has worthy representatives who are well-trained thinkers. The book is divided into two parts: (1) The Jaina Logic, pages 1 to 55, and (2) The Buddhist Logic, pages 57 to 144. Three appendices contain some historical notes about the university of Nalanda (about 300 to 850 A. D.), and the Royal University of Vikramasila (about 800 to 1200 A. D.)

DIE DREI WELTEN DER ERKENNTNISSTHEORIE. Von *Dr. Julius Schultz*. Göttingen: Vandenhoeck & Ruprecht, 1907. Pp. 104. Price, 2.80 m.

Dr. Julius Schultz is a philosophical author who writes in a popular and sprightly style. In criticizing the views of others he employs sometimes the weapon of humor without however yielding to malevolence. He points out that the philosopher starts with the data of experience, but the question is, what are these data? The logician declares that thought is given; the sensualist, sensation; and the empiricist, the naive world-conception of man. Dr. Schultz shows that a point commonly overlooked is the question, to whom are the data given; for the same object may be different to different observers. The first world of which he speaks is the empirical world, which has to be analyzed through the forms of thought, or as Kant would say, the categories. The second world is truth, and the object of the second world, matter. The third world, when trying to attain to ultimate certitude, is not, as Descartes says, *cogito* or the "I think," nor is it as his critics would say, *cogitat*, an impersonal thinking, but the imperative *cogita*. The last certitude is the content of every moment. It is the psychical expansion of our life, or as Dr. Schultz expresses it in his native and untranslatable German, *das Erlebnis des Erlebens*.